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KIRKPATRICK, EDWIN A. *Fundamentals of Sociology*. Pp. x, 291. Price, \$1.25. Boston: Houghton, Mifflin Company, 1916.

The author is primarily a psychologist and has made contributions to the literature of psychology with special reference to education. He has become convinced that "Sociology may be of as much importance to education as psychology."

The materials which the book contains are intelligently conceived and well presented. It classifies social activities according to the needs they serve, namely, economic, protective, recreative, cultural, social, moral and religious, and educational. The space devoted to activities which serve educational needs lacks only two pages of making one fourth of the book. Three chapters are devoted to community studies. Each chapter is followed by skillful questions.

The book is intended primarily as a brief text for classes. "No attempt has been made at completeness of treatment of any topic." The work does not go deep into explanation. It treats of overt social activities with little reference to the sentiments and ideas that underlie them. It seems deliberately to pass over this deeper aspect of the subject. There can be no explanation of the overt activities of society, and of the changes they undergo in social evolution, without study of the modes of variation in those prevalent sentiments and ideas of which the overt activities are an expression, and of those types of causation by which prevalent sentiments and ideas are moulded. It is such knowledge alone that gives a basis for social control, and it is such knowledge that constitutes the chief contribution of sociology to education.

E. C. H.

NASMYTH, GEORGE. *Social Progress and the Darwinian Theory*. Pp. xxiii, 417. Price, \$1.50. New York: G. P. Putnam's Sons, 1916.

To all thoughtful men and women who in this day of world conflict are carefully examining their philosophy of life, this volume is to be heartily commended. Only those familiar with European literature can realize to what an extent the belief that the survival of the fittest among nations as well as among animals is shown by warfare underlies the present struggle. Even less generally known is the fact that some writers, notably the Russian Novicov, have for years opposed this belief and have sought to show that it is contradictory to the teachings of the great naturalists. The present writer has done a great public service by writing this volume which is largely based upon the work of Novicov. The introduction is contributed by Norman Angell.

The book is divided into three main divisions: The Philosophy of Force; Mutual Aid as a Factor of Social Progress; Justice as a Prime Social Need. In the first the genesis of the present reliance on a philosophy of force is shown and the attempt is made to show that it does not correspond with the facts and is moreover a perversion of the teachings of such men as Darwin and Wallace. In the second it is sought to show the actual ideas of the naturalists and to demonstrate that the world of nature should be that which man should conquer via the road of coöperation. In the third emphasis is laid upon moral law and justice

as the basis of relations between states as well as individuals to the end that there may be a world federation and a change "from anarchy to a League of Peace."

"Since there is no possible way of stopping the increase of armaments except by international agreement to surrender the right of conquest and aggression, the pressure of the burden of armaments themselves, which caused the Russian Czar to call the First Hague Conference, will lead inevitably to the next step of world organization, the formation of a League of Peace. From this step, once taken, the road leads straight on to the realization of the goal of evolution and the highest aspirations of the human soul, the perfection of the species, and the life more abundant for the individual through the establishment of world federation under the reign of Justice."

The reviewer is not at all convinced that the program as outlined is not in reality an attempt to substitute one half truth for another. It is, however, certain that the first half truth has been greatly overemphasized and the second greatly underestimated. It is well then to have the claims of coöperation strongly presented, and this the writer has done.

CARL KELSEY.

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OSBORNE, THOMAS MOTT. *Society and Prisons*. Pp. 246. Price, \$1.35. New Haven: Yale University Press, 1916.

The fundamental scheme of this somewhat informal and popular treatise is to contrast the results obtained by the traditional methods of punishing criminals and the results obtained by the aid of the Mutual Welfare League—an organization of the prisoners in the prisons of the state of New York with certain powers of initiative, self-control and discipline under the ultimate supervision of the prison authorities. The Mutual Welfare League had its immediate origin in Mr. Osborne's self-imposed imprisonment at Auburn prison where he spent a week as an ordinary prisoner, enduring all the hardships of prison life and discipline. In its present form the League embodies some of the results of Mr. Osborne's experience as warden of Sing Sing prison.

The author has no difficulty in showing the cruelty and inconsistency and disastrous social results of the old methods of prison discipline and the absurdities of some of the old theories regarding criminality and the criminal type. Many of the results under the old system were undoubtedly vicious. While some will look doubtfully upon the system of limited self-government as a method of prison discipline yet there is convincing evidence that progressive steps are being formulated in Mr. Osborne's scheme that is being inaugurated in the prisons of the state of New York.

As the author describes the inhumanities and monstrosities of prison discipline and society's method for determining criminals it seems inconceivable that such practices were—and still are, in some instances—permitted in an enlightened age. Mr. Osborne's book should aid in the hastening of the newer and better day in the treatment of so-called criminals.

J. G. S.